

A Murmurer.



LONDON
Printed by ROBERT RAYVORTH, and
are to be sold by *his wife*, at his
shop neere Christ-Church
gate. 1607.

14453.24.9.60 *

Mammæ



Printed by Robert DAWSON
and sold by the Author
at the Sign of the Crown
in St. Pauls Church-yard
1700.

TO THE RIGHT HO.

norable, the Lords of his

Majesties most Honorable

prime Counsell

Right Honorable, It cannot bee vnknowne to your wisedomes, how perillous a thing, both to the Crowne, the Peeres, and the Nobles; yea and to all the parts of the commonwea th, is the vngratious, vngodly, yea, prophane, & hellish humor of murmuring: especially against God, the king, or any their **A** ordained

ON THE
The Epistle

ordeyned magistrates, in a
Kingdome: for the cure
wherof, what care is to be
taken, your discret con-
siderations can determine:
and knowing in your ho-
norable dispositions, an as-
sured hate vnto all such
vnpleasing and vnprofita-
ble spirits, as no doubt, but
X you wil weed, out fro the
X good hearbs in the ground
of your charge, and again,
how blessed a thing, the v-
nio of harts will be to your
honorable Spirits, whose
continual care of the pre-
seruation,

Dedicatorie.

seruatiō, both of our king,
and his vvhole kingdom,
deserueth no little honor:
I haue presumed rather
vpō your honorable par-
dons, of what may offend
your patience, then your
faorable acceptāce of my
vnyworthy seruice, to pre-
sent your Honors vvith a
little tract against Mur-
murers & murmuring, in
vvhich if I haue passed a-
nie thing displeasing to
your good patience, hūb-
lie crauing pardon, I attēd
the sorrow of my Im-

A 4 perfection,

The Epistle

perfection, but if I haue in
any thing contented the
least of your good likings,
I will leaue murmurers to
the fruite of their malice,
and pray to God, so to
blesse your good minds,
that you may find out
such offenders, and giue
them the due of their de-
sert, and in your selues, a-
mong your selues, may be
so linked in your loues,
that to God and his Ma-
iestie, you may euer liue
together in your seruice,
and your so vvorship that
perfection. A

Dedicatorie.

that when wickednes is
weeded out, and Grace is
planted in the place, God
may be pleased, the King
best preserved, and the
Common wealth best go-
uerned: So fearing with
tediousnes, to be a trouble
to your good patience,
beseeching God to blesse
you al, with as much hap-
pines, as murmurers are
worthy to want, I hum-
bly rest.

Your Honors in all Humblenes,



God
To the Reader.
may be pleased the King

LE T me intreat you (by
the kindnes I hope in you)
to bee perswaded that
what I haue written in this little
Tract, is rather done to reuente the
follie of a malicious humor, then to
taxe any person with the infection:
The labour is not long, nor the sence
obscure, the substance whereof, lea-
uing to the censure of your discreti-
on, or correction of your good pati-
ence, with my loue to your kind de-
sert, I rest as I find cause.

Your Honour in all Humilitie

Against Murmurers,
and Murmuring.



O H Murmurer, what
wouldest thou haue?
was there euer any
Kingdome so many
years, and so many waies blef-
sed? and thou in it, so little wor-
thy of thy comforts, and so wor-
thy of the contrarie: is not thy
Earth fertill? are not thy Riuers
sweet? is not thy Aire temperate?
are not thy Citties faire, thy peo-
ple rich, thy men strong, thy
women fruitfull, thy Magistrates
wise, and thy King gracious? are
not thy Seas as a wall to de-
fend thee from the assaults of
thine

A Murmurer.

thine enemies: and hath not thy
peace bred such a plentie, as
makes thee admired in the whole
world: hast thou not with all
this, the richest iewel in the world:
yea, and more vvorthy then the
whole world? which is the hea-
venly word of God, to direct
thee in his holy vwill: and wil not
al this suffice thee, to bring thee
to the seruice of thy God? to ac-
knowvledge his goodnes, to ad-
mire his greatnes, & to give glo-
ry to his Maiestie: what shall I
then say vnto thee? but as I said in
the beginning: oh what wouldst
thou haue? In the time of blind-
nes, when the booke of life was
shut from thy reading, when thy
learned preachers, and zealous
people were put vnto the fire,
to saluethis in most conuention
thing

A Murtherer.

when civil warres did breed thy
penury, and thy forraigne enemies
were ready to invade thee, while
thy Gouvernour was a Tyrant,
thy life a bondage, & thy estate
a miserie, then how glad would-
est thou have bin, to have tasted
the least of the blessings: that
now thou art full of, and then
wouldest thou have prayed for
deliuerance from thy sorrowes,
and ioyed in the least hope, that
might have cleared thy heavy
heart: and art thou now so hard
hearted: so ill natured, so void of
sece, or so full of ingratitude: that
thou canst not conceiue, thou
wilt not lacknowledge, thou
dost not vnderstand, or wilt not
be thankfull, for this great mea-
sure of grace that God hath be-
stowed vpon thee: what then
wilt thou say to God thy
vill

A Murmur.

will beco^e of thee: but let me aske
thee, what doth aile thee? is ease a
griefe? pleasure a paine? peace a
Trifle? plentie a Toy? a good
King, a small blessing? a graue
Counsaile, a meane comfort, and
the vword of God, a slight leu-
ell? learned Preachers, and pro-
foud Lawiers little blessing; what
shall I then say vnto thee? but
that they are ill bestowved on
thee; dost thou murmur at Re-
ligion? is it not better to serue
God, then Man? and to beleue
the Truth, then follovv Error? to
vvorship God in the Heauens,
then make a kind of God on the
Earth, and to begge pardon of
thy God at home: then to buy it
of a man abroad: dost thou mur-
mure that the Saints are not wor-
shipped: and wilt thou forget to
vvorship God aboue? wilt thou
murmure

A Murrner.

murmur at thy Loyalty: & learne
the witch-craft of Rebellion: wilt
thou forget thy vocation, and fall
into the sin of presumption? are
these the fruites of thy deuotion?
lie vpon thy follie, that hast no
more tast of discretiō: wouldest
thou rather hear the vvoid: & vn-
derstand it not, then vnderstand
it, and beleue it? or trust rather
to the vword of a Priest for thy
cōfort, then to thine owne faith
for thy Saluation: oh pitiful im-
perfection! what shall I say vnto
thee: but onely pray for thee, that
God wil forgive thee, & opē the
eyes of thy vnderstanding, that
by the light of his grace, thou
maist get out of thy darknes, and
beholding the greatnesse of his
mercy, giue glorie to his holy
Maiestie. Leauē therefore thy mur-
muring, and turne it to thanksgi-

A Murrurer.

uing, that so great a part of the
world being shut vp in the cage
of Error, thou vvalkest in the vi-
derstanding path, of the perfecti-
on of all truth: least if thou con-
tinue in thy accursed nature, thy
gracious God, seeing thy ingrati-
tude, either deprive thee of thy
comfort, or cast thee into utter
darknes: while the Bulls of Rome
shal breed too many calves in Bri-
taine: Again, dost thou murmur
at peace? hast thou a spirit of dis-
cord? dost thou delight in bloody
shed? brood of Ains, looke on thy
brother Abell, & heare the curse
on thy condition: dost thou
vvalke in quiet? works in quiet?
eat in quiet? sleep in quiet? in thy
wife in thy bosome? thy Chil-
dren at thy Table? thy seruants in
thy busines? do thy friends come
in to thee for their busines?

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A Murmurer.

to see thee? thy neighbours salute
thee? & thine enemies live from
thee? doth Musike fill thine
Eares? Beautie thine Eyes? Will
come thy Heart? and Treasure
thy mind? and are all these bene-
fits to be despised, and this peace
not to be applauded? God for-
bid: when children with Drums
strike marches of mirth, and
Trumpets sound dances in stead
of deadly marches; when men
may sing, women dance, and chil-
dren play; & altogether reioyce,
and giue praises vnto God, is this
peace to be murmured at? He vp-
pon such wicked spirits, that can
bee possessed with such hellish hu-
mors: leave therefore thy mur-
muring at this great blessing of
peace, and giue glory vnto God
gimud B for

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A Murmurer.

for the comfort of so great a grace;
for by it thou possessest more than
all the world without it: for
though by labour may wealth be
gotten, and by wisdom honor,
yet without that blessing of peace
through the malice of Ambitiō,
thou maist soone loose all that
thou enioyest: pray then for the
cōtinuance of so great a comfort,
and murmur not at the ordināce
of God, in so gracious a shewing
of so glorious a mercy: shew not
the dogged nature, of such a de-
uillish spirit, to drowne thy soule
in the delight of bloud: Thinke
on the miserie of ciuill warres, or
what warres soeuer; subuersion
of States, death of Princes, massa-
cres of People, teares of Wid-
lowes, cries of Children, Citties
burning

A Murmurer.

burning, Tyrants killing, Terror
spoiling, and hearts dispaire;
when thou shalt see before thy
face, thy wife dishonoured, thy
daughter deflowred, thine infant
staine, and thy selfe made a slave
to villanie, and if it possible might
be, a hell vpon earth, where devils
like men, or men like devils, seeke
the destruction of the whole
world: Murmure not then at the
ioyfull blessing of peace, but im-
brace it with such thankfulness, as
may continue thy happines, least
when thou wouldest haue peace
thou canst not, because when
thou haddest it, thou regardedst
it not: Againe, dost thou mur-
mure at plentie? pittie but thou
shouldest want that is necessarie;
who hadst rather see thy brother

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starued then to releue him out of
thy aboundance: Oh vngratious
wretch, so far from the feeling of
Gods grace, that for a priuat gain
wouldst with a general grieffe, like
a miser that pinching his belly to
spare his purse, wold see the death
of a vvhole Kingdome, to fill vp
one corner of his cofers: or doest
thou murmur at the plentie of a-
nother, beholding thine own pe-
nury? Why, remēber thou bright-
est nothing into the vvorld, nor
shalt carry any thing with thee out
of it, and what thou hast, is but
lent thee, & shalbe taken frō thee,
or thou frō it: cāst thou not then
content thy selfe vvith thy porti-
on? and rather labour for thine
own good, then enuy at the welth
of another? or doest thou murmur

small

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as

A Murmur.

at the vvealth of many, and thine
own pouerty? looke into thy self,
and see if there be not more poo-
rer, then richer then thy selfe, and
if not, yet, that thou art not alone
to beare the burthen of thy crosse.
But hadst thou rather see a bare
haruest, a naked tree, a thin Mea-
dow, and a blasted vineyard then
thy barnes full of corn, thy stacks
full of hay, thy trees full of fruite,
and thy vessels full of vvine? canst
thou so much forget God, to bee
vnthankfull for his blessings, and
bee so vnnaturall to thine owne
heart, as to seeke the miserie of
thine owne Soule? What dogge
would shew so diuellish a nature?
Haddest thou rather gnaw vpō a
crust, then haue a whole loafe?
sippe of a little cruse, then drinke

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of a full cup? vveare a peece of a
ragge, then a vvhole suite of ap-
parrell? and a penny in thy purse,
rather then thy chest full of gold?
then art thou either a foole, that
vnderstandest not vvhath is good
for thee; or a dogge, that dispisest
that is giuen thee; or a deuill, in
not acknowvledgeing the good-
nes of thy God tovvards thee:
hadst thou rather see a table with-
out meat, a stable vwithout hor-
ses, a pasture vwithout Cartell, &
a purse vwithout a pennie; then
good meate, faire horses, fat cat-
tle, and a full purse: oh monster
of nature, vvhath dost thou then a-
mong men? leave therefore thy
murmuring, and let me thus farre
advise thee: wnat thou hast, spend
not vainly; wnat thou gainest, ge-
t

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of

B II

you

A Murmurer.

not vilely; vvhhat thou vvantest,
beare patiently; and vvhhat thou
giuest, giue frankly, & murmure
not to part vvith thy plēty, nor at
the plentie of another, for plentie
is a blessing of God, vvwhich taken
thankfully, breeds many com-
forts, while penury is a plague, ei-
ther inflicted vpon sinne, or sent
for a triall of vertue, vvhere pati-
ence possessing the soule, the bo-
die may bee the better seruant.
Murmur not therfore at the bles-
sing of plentie, either vpon thy
selfe, or others. Againe, dost thou
murmure at ease? oh vvhat mad-
nes doth possesse thee: hadst thou
rather tire out thy body, the giue
rest to thy mind: and labor out thy
heart, the giue cōfort to thy spirit?
hadst thou rather mourn the sing?

A Murmur.

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cry then laugh? run the yvalke? &
be beaten of thine enemye, the be
killed of thy friend? hadst thou
rather watch two nights, the sleep
one? worke ten dayes, then play
one? and fast ten weeke the fare
yvel one? I do not beleue thee, or
els beleue thee to be mad. Hadst
thou rather ride a hard trotter, the
an ambler? sit on a Pitchforke the
a pillow? lie on a board the a bed?
if thy vyil so much exceed thy wit,
I shall neuer take thee for a rea-
sonable Creature; & therefore mur-
mure not at ease, vyhich to nature
is so cōfortable, & to reason so ac-
ceptable; but doest thou murmur
at ease in others, & pain in thy self?
others may haue the ease thou wā-
rest, & thou the ease they cannot
haue: they may sit while thou wal-
kest,

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A Murmur.

kest, but perhaps walke whe thou sleepest: they may haue health, & thou sicknesse, yet thy conscience may be at better quiet: they may fare delicately, & thou hardly, yet thy stomacke may digest better: they may possesse more, yet thou be better contented. Murmure not therefore at ease, eicher in thy selfe, or other, for it is a blessing sooner lost then gottē, & murmuring is the worke of malice, which once settled in the minde, ouertrowes more then bodie, & when many kinds of diseases robbe the heart of all ease. Again, dar'st thou murmur at thy King, that hee is not in all thinges to thy minde? Traitor vnto God and man, how canst thou excuse thy villany? whe if thou canst consider his worth, &

make

con-

A Murmurer.

confesse his worthynesse, thou wilt hate thine owne soule, to conceine one discontentiue thought of his Maiestie, or the least thought of hurt to his sacred person: but, base wretch that thou art, to grudge at that vvhich thou canst not iudge off, or to inioy that thou art not vvorthy off: for, if thy King vvere vnlearned, it might be a sorrowe to thy heart, if irreligious, a torment to thy soule, if of base linage, it might haue bin a vvound to thyne Honor, if Tiranously minded, a vvoe to thy comfort: if vvickedly inclined, a plague to thy patience: but of a Royall Lyne, from the Loynes of many Kinges, and from one Kingdome to an other, or rather by vniting of Kingdomes to
make

A Murrure.

make a *Monarchie* of peace, to
the admiration of the world, so
profoundly read in the rules of
best learning, and so well Lin-
guist in the most necessary Lan-
guages, as are gracious in his
person, and Majesticall in his
place; in Religion, so zealous; in
disposition, so vertuous; in mer-
cie, so gracious; as both for his
presence and his spirit, is worthy
to be honored, honorably loved,
and lovingly served. How canst
thou be so vile of disposition; or
senseles of good, as to murrure
at so great a blessing, as God
hath giue thee in his gouernment.
Doest thou murrure at his plea-
sures, and loue the same thy selfe?
Doeth he hunt and delight in
Dogges: better to nourish dogs,
vvh

A Murmurer.

who shew but their natures, and
will bee at their Masters Service,
then to maintain those monsters
of men, that contrary to the nature
of men, will murmur at the wel-
fare of their Master. Again, hadst
thou a King without a Queene,
thou mightst fear trouble throug-
hvant of Issue, but so gracious a
Queene, and the mother of so
blessed Children, so Princely a
Progenie, as may glad the hearts
of the vvhole Kingdome; Villain
to thine owne Soule, that wilt
murmure at these Comforts, and
not be thankfull for these bles-
sings? Did he hunt thine heires
from their possessiōs? their heads
from their shoulders? thy Prea-
chers from their Churches? or
thy Cities from their Liberties?
only then

A Murmur.

then hadst thou cause to grieve,
but hast no warrant to murmur:
but hee that seeketh thy safetie,
continueth thy peace, encrease
thy plentie, and maintayneth thy
pleasure, is louing to thee, rejoy-
ceth in thy loue, and deserves to
be loued of thee. What deuill can
possesse thee, that such a King ca-
not please thee? wouldst thou haue
him gouerned by thee, vvhich go-
uernes the vvhole Kingdome be-
sides thee? thou art foolish, vvhich
being a Subiect, wouldst bee a
King; and how canst thou thinke
to gouerne, vvhich thou hast not
learned to be gouerned? Againe,
canst thou by thy policie unite
kingdōs, as he hath don by his per-
son? art thou so well skilled as to link
such loue into yall lines? No, thou
art

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A Murmurer.

XXX { art not; and if thou vvert, yet God hath made thee a Subiect, and therefore make not thy selfe a rebell, but rather learne how to obey his vwill, then to murmur at his gouernment: be thankfull to God for the much good in him, and murmur not at the euill that thou misconceuest in him, least God seeing thy vilenesse, bring thy villany to light, and vwith a shamefull death giue thee the due of thy desert: leaue then to murmur at him, and be thankfull for him; murmur not at his greatness, considering his goodnesse; nor at his ease, for thou knowest not his care, nor at his vwealth, considering his vworthinesse; nor at his powver, considering his vwisdom: but loue him, serue him, honour him,

A Murmurer.

him, and obey him, and be thankful to the Maiesty of the heauens, that thou mayest behold such a Maiesty on Earth: Murmure not at the tribute thou payest him, for all thou hast is too little for his seruice: Murmure not at the Service thou doest him, for thou canst neuer doe him ynough for his vvor-thines: Murmure not at thy want of his bountie, least he see more thy greedinesse then good vil. In summe, murmure not at him, nor any thing that may dislike thee in him, least God making him see thy vickednes, thy life make answer for thy folly, while continuing in thy murmuring till thy death, it carry thee headlong to the deuill. Againe, dost thou mur-mure at the Counsel, either for the
thou
pouer

A. Murmur:

power of their authoritie, the ho-
nour of their place, or the State of
their possessions? Looke backe
into thy selfe, and bee ashamed of
thy sinne: Is not the care of the
Commonwealt the course of Ius-
tice, the quiet of the State, and the
preservation of the whole King-
dome vnder God and his Maie-
ties, in the hands of those Magi-
strats, whose wil dome deserueth
honour, whose care deserueth
praise, whose labour deserueth
wealt, and whose wil deserueth
obedience, and canst thou (some-
X lesse wretched) lreting in melancholy,
ly, not able to discern the least
part of their perfectiōs, offend thy
God, thy King, thy State, yea, thy
selfe, and thine owne Soule, with
X the wicked humor of Ingratitude
15vvvq which

A Murmur.

which growne out of Ignorance,
bred in Enuie, growes vp in Ambition,
& shall die in Ignominie:
Fie vpon thy inhumane Nature,
that, abiding nothing that is
good, doest onely feede vpon
Evill: vwho being carelesse of or-
der, wouldest haue no Law; dis-
solute in thy will, wilt endure no
Counsaile; fond in thy vvic, ma-
kest no reckoning of Wisdome;
and not knowing the labour of
Studie, wouldest allow nothing
for the Student. Oh vwhat a co-
mon vvic would be in that com-
mon weatch, where thou shouldest
haue power to appoint Go-
uernours? but leaue thy murmu-
ring at them, reuerence them in
their places, honor them in their
-now C vvic-

A Murmur.

wisdomes, loue them in their
vertues, serue them in their wor-
thinnesse, and obey them in their
commaunds : least finding thy
condition, they take order vvith
thy disposition, vvhen to vveede
out such a venemous Serpent, is
necessary for the preserving of
better spirits : for Murmurers are
like to Mutiners, vvhere one cur-
led villaine may be the ruine of a
whole Camp ; for which, if there
vvere not Martiall Lawe, there
vvere no life for the Souldior, nor
honour in Armes. Againe, doest
thou murmur at the Lawyer? oh
vvitleffe creature, how wouldest
thou keepe thy Landes, Goods,
or Houses? if there vvere no Law
to maintaine thy right? How
woul-

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wouldest thou haue thy vvrongs
redressed, if there vvere no pow-
er of Iustice? How should the
King gouerne, and the Subject
bee gouerned, but by the course
of Lawe? And are not the Iud-
ges, Counsellors, and true Ad-
ministrators of the Law, rather to
bee honoured for their learning,
and rewarded for their labours,
then to bee murmured at for
their seruice: But Hue thou with-
in the limits of the Law, and thou
wilt not murmur at their
Lawes: For vvhoe hateth the
Iudge but the Theefe, the Tray-
tor, the Cosener, or the Consu-
mer? and therefore murmur at
thy selfe, and leaue murmuring at
Lawyers. Againe, doest thou

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mur.

A Murmurer.

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murmure at the word of God?
oh, child of the diuell? is it not
the key of Grace, that openeth
the gate of heauen? and the lamp
of Love that giues light vnto the
way of life? Is it not the comfort
of the heart? and the food of the
Soule? and being a Iewell of such
price, as all the vworld cānot pur-
chase; a Treasure of that worth,
that all the vworld cannot value:
a ioy of that Nature, that dooth
rauish the Soules of the Elect:
What shall I say to thee? But,
thou art a Deuill incarnate, that
so farre from the Spirit of Grace,
canst bee vngratefull for so gra-
cious a blessing, or murmure at
so glorious a gift of Mercie: for
to scorne the tidings of Saluati-
on,

A Murmur.

on, is to hasten the way vnto
Damnation? Note, what it is to
murmure, and the estate of Mur-
murers. *Corah, Dathan, and A-*
biram, murmured at *Moses*, what
became of them? The earth swal-
lowed them. *Pharaoh* murmu-
red at the *Israelites*: What was
his reward? Drowned with all
his host in the red Sea. *Josephs*
brethren murmured at him: what
became of them? They became
all his Seruants. *Saule* murmu-
red at *Dauids* tenne thousande:
What was his end? Hee killed
himselfe. *Iudas* murmured at the
Boxe of Oyle, that was poured
on *Christs* head: What was his
reward? Hee hanged himselfe.
Take heede therefore, murmure

thruv

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not

A Murmur.

not at the Word, nor at the will
of God, least thy reward bee
with the Reptobate: For if
thou murmur at God, the De-
uill will meete with thee, if thou
scorne the Word of God, vici-
kednesse will follow thee, if thou
murmure at the grace of God,
Hell will gape to receive thee.
Leave therefore thy murmuring
at God, his Word, his Grace, or
his Will, least with *Lucifer*, thou
bee throwne out of Heauen with
Caine bee accursed, or with *Esa-*
u loose thy blessings on the Earth,
and learne with *Abell* to serue
God, with *Abraham* to belecue
in God, with *Dauid* to loue
God, with *Iob* to feare God, with
Moyse to honour God, and
with

A Murmurer.

vvith Christ to obey God; and
then shall the Deuill haue no
power to make thee murmure at
God. But let me come to par-
ticulars; Doeſt thou murmure
at this man, or that man, for this
cause, or that cause? Oh vnhap-
pie vvretch; how doeſt thou
trouble thy ſelfe? Call thy wits
a little better together, and
vveigh thy thoughts in an e-
uen Ballance: If thou bee vvif-
fer then another, that is pre-
ferred before thee, it may bee
hee is more Honourable: If
thou bee more Noble, hee
may bee more vvise: If thou
more learned, hee more vali-
ant; If thou more valiant, hee
more vvearthie: If thou more

vvise

C iij

vvcal-

A Murrurer.

wealthy, hee more honest; If
thou hast a good face, hee may
have a better body; if thou a
good body, hee a better face; if
thou a good face and body, hee a
better wit; if thou a better wit,
hee a better heart; if thou an ho-
nest heart, yet hee a more graci-
ous Soule; and therefore, if ano-
ther be aduanced, and thou dis-
placed, haue patience, and mury-
mure not; for; vwhat knowest
thou whether God will blesse
his humilitie, and correct thy
pride, or make him swell till hee
burst, and make a triall of thy
loue in the truth of thy patience.
But let me see vvith thy murrur-
ing, vwhat manner of man hee
should be, vvhom thou wouldest
-lscvv iiii O haue

A Murmurers.

hauē moulded as thy mind: if
thou be tall of stature, thou shalt
then thou art a dwarfes: if low of
stature, thou art a giant: if of a
meane stature, thou shalt
is the best proportion: So that
except thou be as thou art, thou
wilt find fault with God in his
Creation, or Nature in his Ge-
neration, or (through lacke of
vnt) with Fortune, in her Indis-
cretion, in preferring such before
thee, as thou fondly thinkest
should come behind thee, when
if thou haddest thine owne eyes,
thou shouldst see in the glasse
of Truth so many imperfections
in thy selfe, as in the conceit of
vnworthinesse, might make thee
rather come behind many, then

there

goe

A Murmur.

XXXX
XXXX
goe before any, and rather grieve
at thy selfe, then murmur at an
other: art thou finical & fantasti-
call? and wouldst haue a man to
thinke owne mind? what manner
of man shall he be? shaped like a
picture? countenanced like a
Bride; and talke like a Player?
oh finefoole, how thou wouldst
haue the signe of a man stand for
a man? and if thou be such a one,
wouldst thou haue all like thy
selfe? alas, the world is so full of
fooles already, that there is no
need of any more of them: and
therefore leaue thy murmuring,
and fall to some better reckoning,
least thy account come to worse
then nothing; and while thou
art wise in thine owne conceit,
302 there

A Murmur.

there may bee more hope of a
foole then of thee: doest thou
murmure to see a Traueller ad-
uanced for his vertue, while thou
art forgotten for thy seruice: per-
haps his knowledge is more
worth then thy toile, and he hath
taken paines, while thou hast li-
ued at ease: art thou a Trauailer,
and murmurest at the home ser-
uant? perhaps, hee hath gotten
more wealth at home, then thou
abroad, and taken paines at
home, while thou hast had plea-
sure abroad, and what knowest
thou, whether the wisdom of
State, or rather the will of God,
thinke it necessary to make a
Tryall of thy condition, ere
they rewarde thy deserts: for
boD aduance

A Murmur.

aduancement may bee a hurt to Ambition, while humilitie begins her heauen in this world. Murmure not therefore at the good of another, nor grieve at the nature of thine own Crosse: for, when patience doth kindly carry it, it is the best badge of a Christian; and dost thou murmur to see one of base Linage come to honour, while thou liuest in disgrace? Take heed that hee be not the first, and thou the last of a Noble House; and rather learne to thrive by his vertue, then continue thy decay by thine owne folly: in summe, leaue thy murmuring at the will of God, for the velfare of any man; on anything but his woe; for
squares God

A Murmur.

God hath his vworking in all
things, and if thou wilt be one
of his children, thou must lo-
uingly allow of vwhat hee doth.
But now, as to men, let me a lit-
tle speake to women. Doeſt
thou being faire, murmur at the
preferment of a foule one; and
in thy rage call her foule dowder?
Alas, thinke Fortune had neede
to doe somewhat for her, when
Nature is so little her friend. A-
gaine, it may bee her inward ver-
tue might be of more worth then
thy forced Beautie. And thou a
foule one; and murmurst at the
aduancement of a faire creatures;
and in distemper of thy braine;
call her Piccard: Fie vpon thee;
so shalt thou be no mans meate;
foule

A. Murmur.

soule without and within : for
the euill mind is more foule, then
the blackest face; and if shee bee
vertuous vvith her beauty, is shee
not then vvorthie of Honor? A-
gaine, dost thou murmur at the
vvealth of another, vvile thou
art in pouertie: vvhy, it may bee
thou knowest not how she gets
it, & perhaps, thy selfe vvouldest
not so haue it : dost thou mur-
mure, that she is more sued to by
Louers: vvhy, it may be she is lo-
ued for change, and thou for
choise: dost thou murmur at
her that hath more children then
thou? perhaps thou deseruest
them not, or it may be God doth
not blesse thee to thy desire. Ra-
ther pray therefore then mur-
mure

A Murrurer.

mure, least a vvorſe plague befall thee: doeſt thou murre to ſee a vvicked vvench put thee down in preferment? vvhat doeſt thou know vvwhether ſhe haue her heauen in this vvorld, vvwhich thou ſeekeſt not, or begin her hell, ere ſhe came at it? againe, it may be, her repentance may be gracious, vvhen thy pride may be odious: And therefore be ſhe fair or foule; vvife, or fond; vvearthie or poore; godly, or vvicked, Murre not at any vvhatſoeuer ſhee be, in vvhat ſtate ſoeuer thou thy ſelfe be: leaſt, in fretting at others fortune, thou conſume thy ſelfe vvith follie, vvwhile he that hateth the grudging heart, plague home the Spirit of mallice: but
leauing

A Murmurer.

leaving women as the weaker
vessels; let mee come againe to
men, that should haue the stron-
ger spirits, to withstand the pow-
er of impatience. Note, I say, first
of murmuring, how many incon-
ueniencies doe grow to the Mur-
murer himselfe, and then, to o-
ther, by his meanes; and againe,
how great are the comforts of
the contrary: Murmuring trou-
bleth the minde, disquiets the
heart, distempereth the bodie;
and sometime breeds the con-
sumption of the purse; it forget-
teth reason, abuseth nature, shew-
eth distast, displeaseth a friend,
and doth purchase an enemy; it
enacteth wit from reason, Reason
from Grace, and Nature from her
gynnsel selfe;

A Murmur.

selfe, yea & sometime, man, even
from God to the Deuill: while
patiēce enduring those perplex-
ities, that put reason to his best
power, nature is not distempe-
red, reason not abused, grace is
embraced, and God is truly ho-
noured, the league of amitie is
continued, the law of nature is
not broken: Truth is gracious,
and the soule is blessed, where
the body is not distempered, nor
the mind disturbed, the creature
is most able to giue glory to his
Creator: Note then the differen-
ces of these two natures: Mur-
muring, a horrible vice, and pati-
ence, a heauenly vertue: doe but
think on the fruit of murmuring,
and the condition, and end of
uords D murma.

A Murmur.

XXX
XX
murmurers, rages, frettings, wars,
death, pouertie, sicknes, and sor-
row, vvhile the child is sicke of
the father, the vvife of the hul-
band, the brother of the sister,
and one friend of another; vvhat
massacre, or murther hath there
growne, but through the inuen-
tion of murmuring, and the ma-
lice of murmurers: looke a little,
if thou bee a murmurer, of vvhat
kind thou art, and vvho thou art,
and so note the condition of thy
nature, or nature of thy condi-
tion. If thou be a man, and mur-
murest against God, thou art a
Deuill; if thou bee a Subiect, and
murmure against thy King, thou
art a Rebelle; if thou bee a Sonne
and murmure against thy father,
thou

A Murmur:

thou shewest a bastards nature;
If thou murmur against thy
Brother, an vnkind nature; if a-
gainst thy friend, an vnthank-
full nature; if against an honest
man, an vn honest nature; if a-
gainst a foole, an vnwise nature;
if against a Christian, a hethenish
nature; if against a man, a dog-
ged nature. Thus thou seest by
murmuring what thou shalt bee
esteemed of God and man,
yea, and in thine owne con-
science, of thy selfe, either a
Foole, a Knaue, a Heathen, a
Bastard, a Traytor, a Dogge, of
a Demill: and doest thou then
see the villanous nature and con-
dition of this qualitie, and wilt
yet hold it? **D**o not

A Murmurer.

not leape it: take heede least if
thou continue in it, that God vvill
hate thee for it, doe not send thee
to the deuill with it, who was the
first Author, and is the continual
nourisher of it. Againe thinke
with thy selfe, when another man
shall find thee in thy murmuring,
either by thy discōtentieue coun-
tenance, or solitarie delight, se-
questring thy selfe from men, to
conuerse with the Aire, how
great will be thy shame to heare
the scoffings, that will fall vpon
thy follie: Some will say thou art
mad, other, thou art foolish, ano-
ther thou art dogged, but noe
man, that thou art either wise,
kind, or well in thy wits: Againe,
when thou hast reuealed thy folly
to

A Murmurer.

to the world, and fretted thy selfe
to the heart, with the humor of
an euill spirit, and yet art neuer
the better any way, but manie
way a greate deale the worse,
what canst thou thinke of thy
selfe? but fret that thou didst
fret? blush at thy shame? grieve
at thy follie, and murmur at thy
selfe, that thou didst murmur at
thy selfe or any other, while re-
pentance which bringeth sorrow,
is the best fruit of such a frenzie.
Againe, when thou shalt see the
patience of another blessed, and
thy murmuring accursed, an o-
thers patience enriched, and thy
impatience impouerished, an o-
thers patience aduanced, & thy
murmuring disgraced, what canst

D in

thou

A Murmurer.

thou thinke of it: but a Can-
ker eating into thy Soule worse
then any *Fistula* in thy fleshe:
pray then to the heavenly Sur-
geon for a plaster of patience,
with the oyle of true repen-
tance to cure thee of this dis-
ease, which in the worlde, at
least, by all the Arte of the
Worlde is Incurable: wilt thou
see a murmurer truely described:
that thou maiest the better hate
to bee his image: Behold his
Eyes, like a hogge, euer bent
downwards as if he were look-
ing into Hell: his cheekes like
an Anatomic, where the fleshe
from the bones doth fall, with
fretting; his browes euer wrinck-
led with frownes, to shew the
distemper

Description
of Murmurer

See

print

before

till page

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A Murderer.

distemper of his vnquiet Braine;
his lippes euer puld inward, as if
Enuie would speake, and durst
not; his tongue, like the sting of
a Serpent, which vttereth no-
thing but poison; his voice, like
the hissing of an Adder, which
maketh musique but for hell; his
necke, like a weake piller, where-
on his head stands tottering, and
readie to fall; his breast like an
impostume, that is ready to burst
with corruption; & his heart, the
Anvile wheron the deuill frames
his fireworke; his body a Trunk
where Sinne hath layed vp her
store; his handes like clawes,
that catch at the world; and his
feete like vvinges, that make
hast vnto hell. Now, doest thou

yd

Diii

behold

X X
picture
of

X
murderer

X
XXXX

XXX

A. Murmur.

behold this ougly sight: and do-
est not feare to bee such a mon-
ster? what shall I then say vnto
thee, but if God haue giuen thee
ouer to a reprobate sence, there
is no reason to be had with thee,
nor hope of recovery to bee had
of thee, but, hoping a little bet-
ter in thee, let me goe a little fur-
ther with thee. The vworde of
God saith *Beati pacifici*, blessed
are the peace makers, thinke then
it is a worke of the Deuill to
fow sedition, and being at vvar
vwith thy selfe: how canst thou
bear peace vwith the vworld, ex-
cept it bee the good vwarre be-
tvyx the spirite and the flesh,
vwhere the peace of conscience
ouercomes the trouble of conceit;
by

A Murmur.

by patience is the Soule possesse, ++
which is more worth then the
whole world, and by murmur- ++
ing is the soule lost, which gon,
what is the game of the world?
Is it not strange that all the parts
and the members of the bodie,
can so vvell agree together, and
one doe seruice to another, and
men, the parts and members of
a common wealt, should be so
at variance among themselves? In
the body of man, if the head ake,
the heart is not vvell, if the Eye
be hurt, the head is distempe-
red, the heart is diseased, and all
the body is the worse, if the fin-
ger be hurt, the head vwill seeke
to help it, the heart hath a feeling
of it, the Eye vvil pittie it, and the
feete

A Murmurer.

feete will goe for ease for it; if
the foote bee hurt, the Head,
Heart, and Hands will seeke for
cure of it, while the Eye will be
carefull to look to the dressing of
it: If the body bee diseased, the
head with all the members will
laboure for the helpe of it, that all
parts being in their perfect state,
the mind or Soule may be at rest:

XXXX } & if in this priuate body of man, X
all things bee brought vnto this
good order, vwhat shame is it
for a common-wealth, that men
should bee so out of order: and
while all parts of the bodie are
at the seruice of the head, to the
great peace of the heart, vwhy
should not all Subjects ioyne to-
gether
feete

A Murtherer.

gither in unity of service to their
King, to the greate and blef-
sed peace of the whole King-
dome? God made all the parts
of the bodie for the Soule, and
yvith the Soule to serve him,
and all the Subiects in a King-
dome to serve their King, and
with their King to serve him.
If the head of the bodie also,
vill not the heart bee greatly
greeued? and everie part feele
his part of the paine of it? and
shall a King in his vvil bee dis-
pleased, and the heartes of his
kingdome, the heartes of his
Subiects, not haue a feeling
of it? Canne the Eye of the
bodie bee hurt, or greeued,
and the bodie bee diseased, but the
King

X
XXXXX
XXXXXX
XXXXXX

A Murmur.

and neither the head, heart, nor
any other member bee touched
with the paine of it? No more
can the Counsell, the Eye of the
common vvealth bee disturbed;
but the King vwill find it, and the
Common vvealth vwill feele it;
can the hand, the Artificer, bee
hurt? but the common vvealth
vwill find the lacke of it; the Eye
with pittie vwill behold it; and the
head with the eye, the King with
the Counsell take care for the
help of it? Can the labourer, the
foote be wounded: but the body
of the State vwill feele it; the head
be carefull, the eye searchfull, and
the hand bee painfull in the cure
of it; and the common vvealth
the body bee diseased, but the
King

A Murmurer.

King, his Counsell, and euery
true Subject, vwill put to his hand
for the helpe of it: how then
grooves this murmuring at the
vwill of God in men? vvhile there
is such an agreement of the parts
in man, but only by the vvorke of
the deuill in man, to bring him
from God and the worlde, to
vvorke against himselfe, his ser-
uice in the worlde, and as hee
taught it first our parents to bring
them out of paradise, so he vvill as
many as he can of their posterity,
to lead them into Hell: But let
mee tell thee, it is better that a
few murmurers perish vvith their
murmuring, then a vvhole king-
dome perish vvith their mallice.
In the holy vvord I find written,

If

A Murmur.

If thine Eye offend thee, pull it out; if thy hand offend thee, cut it off: better to enter into heauen with one hand, or one eye, then with both into hell. But all this while, there is nothing spoke of the head, that must still bee kept on: so if a great man, or a meane man do offend, cut him off, or cut him short, that he may do no hurt; for better a member perish, then the head or the hart should ake, then either the King, or the common wealt should bee diseased: but for the King howsoever hee bee disposed, hee must not bee disturbed: for it is written, *Touch not mine anointed, and do my Prophets no harme*: againe, transgressiō is as the sin of vyitchcraft; and

strong
for kings

time
of Ias
sh
1

A Murmurer.

and vvhhat greater transgression,
then Rebellion? vvhich chiefly
hath her breeding in murmu-
ring. If thou hast a cruell & vvic-
ked King, take him for a punish-
ment, and pray for his amend-
ment; but murmure not at his
pouer: but if thou hast a good
King, take him as a blessing, and
hauiug a good King, be thank-
ful to God for him, & for his pro-
sperity, serue him, loue him, & o-
bey him, & hate thy selfe to haue
a thoughte of murmuring against
him, or any thing comanded by
him: looke a little more into thy
glasse of murmuring, & see (if at
last thou hast the least sparke of
Gods grace) vvhath thou behol-
dest: God in the heauens frowning
vpon

*Strong
for
Kings*

A Murtherer.

upon thee, his angels either murmuring for thee, or readie to plague thee, his seruants on the Earth hating thee, and the deuill with his angells readie to destroy thee; thy Soule made a Receptacle of sinne, thy mind made a torment to thy Soule, thy heart made a greefe to thy bodie, and euerie part of thy bodie out of temper: while being driven out of the ground of all goodnesse, Thou shalt bee left in the maze of a wickednesse, where, loosing the hope of all cōfort, thou shalt liue in the hell of all miserie; yet, a little look further into thy selfe, and into the vilenesse of thy nature, if it be touched with that infection: If the weather please
thee

A Murmur.

thee not, thou wilt murmur at
the heavens: if the world goe not
with thee, thou wilt murmur at
the worlde; if thy friend re-
buke thee, thou wilt murmur
at his care of thee: If thine enemy
ouercome thee, thou wilt mur-
mur at his fortune; If thy Father
bee aged, thou wilt murmur at
his life; If thy brother be thine el-
der, thou wilt murmur at his In-
heritance; If thy neighbour grow
rich, thou wilt murmur at his
prosperitie; If a Stranger bee fa-
vored, thou wilt murmur at his
grace, if a Begger bee releued,
thou wilt murmur at his Almes;
and if a godly man bee beloued,
thou wilt murmur at Gods bles-
sing; If thou bee a woman, or a
womanish man, then how many
E things

A Murmur.

Woman's

murmuring

XXXXXX

things will trouble thee: thou wilt murmur at fashions, colours, toies, tricks, words, gestures, and a world of such idle fancies, whē alwaies the other is the best, & nothing pleaseth but variety: hee, or shee hath the best face, the best eye, the best hand, the best legge, the best body, or the best foote, speakes best, hath the best countenance, sings best, dances best, rides best, feeds fineliest, goes gaiest, hath apparrell the best made, and weares it best: & thus all is best wher there is none good; while, that, which should be best, serues God best, is not spokē of: for indeed, who serueth God best, will not let his spirit be led away with these idle humors: dost thou the see the follie of this
murmuring,

A Murmurèr.

murmuring, and the hurt of so
great a poyson? seeke the cure of
it by prayer, & keep it from thee
by patience; least if it once get
hold of thy heart, it breed a cure-
les wound in thy Soule; If thou be
a king, keepe thy seate; If a Cour-
tier, know thy place; if a Scholler
plie thy booke; if a Souldier, look
to thine honor; If a marchāt, take
thy fortune; if a farmer follow thy
plough; if a beggar, sal to prayer;
but murmur not, oh King, if thou
be not an Emperor; nor courtier
if thou haue not grace; nor Schol-
ler if thou want preferment; nor
Souldier if thou loose thy day;
nor Marchāt, if thou loose goods;
nor farmer, if thou lose thy labor;
nor beggar if thou get bare alms;
but murmuring at Gods wil: take

E ij

heed

A Murmurer.

heede that thou loose not thine
owne soule, more precious to
thee, then the whole world : Is it
not strange to see the insensible
Creatures, what a concord there
is, and among the Creatures of
best sence, so great a disagree-
ment : In musique the Treble is
the highest, and the base the low-
est; the Tenor and Counter-
Tenor between the: yet though
euery one hath his place, when
they are in their full concord,
they make the sweetest harmo-
ny : so in a Kingdome : a King is
the highest, and the labourer the
lowest : (I leaue out the Beggar
as an vnecessary member, but
only for the exercise of Charity)
but, Betwixt the King and the
labourer

A Murmurer.

labourer, there are Counsaillers,
Preachers, Lawyers, Souldiars,
Marchants, and Artificers, and
when all these together in due al-
legiance to their King, doe true
service vnto God, howv excellent
a musique is the sound of peace
in such a kingdom: If the strings
be out of tune, the musique will
be harsh, and if the people bee
out of order, the State cannot be
in peace: Thinke then, if among
these insensible Creatures be such
an vnity as is most pleasing, why
should not among men bee so
great an vnion: that may bee as
well pleasing as profitable? wee
canne bee contented with the
gold of *India*, the Sugar of *Bar-
bary*, the oyle of *Candie*, the Spi-

E in

ces

A Marmurer.

XX
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ces of *Spaine*, the *vvine* of *France*,
and so, of other things, of other
Countries, to mingle with our
owne, to make a medicine for the
comfort or preseruatiue of our
bodies, & can we not vnite vnto
our selues, a people so like our
selues, & so neer vnto our selues,
as might be to vs as our selues; if
we vvould looke vvith the eye of
Charity, vvhat blessing doth
grovv of loue: nothing did part
our land, but a little vvater, and
nothing can part our loue, but a
little vvill: but, as it may be said,
of a more wilfull then wise man,
who hauing a coat made all of
one peece, vvvas persvaded by a
Tailor to haue it cut in peeces,
and vvare guardes vpon the
seames;

A Murmurer.

seames; onely to set himsele on
vvorke, and make a gaine of the
shreds, giuing that part another
name, then before it had, that was
nevv set on againe; So, I may
say, this Land, once all one, and
by vvhat perswasion, I know not
cut off, was so lōg guarded, that
it seemed to bee of some other
stufte, then the vvhole peece, till
it pleased God by the great pow-
er of his Grace, in the Maiestie of
our King to bring both Landes
againe into one: vvwhich done, it
now resteth, that the guards takē
away, no seame of disseuering be
to be seen; but, the Lands, as one
peece of Earth, enlarging the
bōuds of one Kingdom, the peo-
ple be vnited in that vniō, that, to

A Murmurer.

auoid ambition, there be no dis-
sention, and to maintaine an vni-
tie, there be no Rebellion: for, as
there is one God, one King, and
one kingdome: so, there should
bee one law, one loue, and one
life, one voice, one heart, and one
people: to the cōtradictiō wher-
of, whē all reasons are alleadged,
it is only lacke of loue, that hin-
dereth the heauen of such a hap-
pines; But, what euer thou bee,
that murmurest at this motion,
let me say vnto thee, as the poore
woman of *Ireland* sayes to her
dead husband: oh man, man,
why didst thou die? Thou hadst
Cowes, and thou hadst a horse;
thou hadst a sword, and a shirt of
male, and vvhy vvouldest thou
die?

XXXXX
Irish
woman
to
her dead
husband

A Murmur.

die? so thou hast a good King, a
sweet Country, a kind people,
and a blessed peace, and vvhhy
doest thou murmur? doest thou
feare to haue many friends? then
get the among enemies, art thou
vnwilling to haue many neigh-
bours? then liue among stran-
gers: dost thou loue no Christi-
ans, then dwell among Turkes;
or doest thou loue no men? then
liue among Deuills; or dost thou
loue no house but home? make
thy graue in thy bed; vvilst thou
eate no meate but milke? Baby,
sucke thy dambe, till thou bee a
dizard; vvilst thou abide no com-
pany, but thine one kindred? lap
thy selfe in thy mothers apron;
or doest thou doubt thy neigh-
bour

A Murmurer.

hour will ouerthrow thee? oh,
let not lacke of witte so deceiue
thee: for if God hath not so blest
thee, as to make thee know what
is good for thee, thou needest
nothing more then thy selfe to
vndoe thee: consider therefore of
euery thing, if thou canst in the
best kind, and make thy con-
struction vwith that care, that
God first may bee pleased, thy
King obeyed, thy Country be-
nefited, and thy selfe contented:
That vwhen the murmuring of
malice is put away, and patience
hath brought peace into thy bo-
some, thy hart may find the hap-
pines of that blessing, that thy
Soule may be ioyfull to behold
vwhere, the people vnited, God is
serued,

A Marmurer.

serued, the Kingdome preserved,
& the State most blessed, vyhere
such a peace is applauded. The
Seas are a vvall vnto our Earth, to
keep it from the enimies, & shall
vve vvithin our land be at vvarres
vvithin our selues? or shall vvee
make a shevv of loue in our
vvords, and harbour hatred in
our hearts? or shall vve be borne
neighbours, & liue as strangers?
God forbid: let not the Deuil so
vvorke among the seruantes of
God, to crosse the course of such
a peace, as is so much to Gods
glory: Our heuēly master Christ
Iesus king of kings, vvare his coat
vvithout a Seame, and our King
vvould haue his Kingdome vvith-
out a Seuerance: It is the vvorde
of

A Murmurer.

of Christ; that vwhen a kingdom
is deuided in it selfe, it cannot
stand: If therefore vvee will bee
christiāns; we must follow Christ;
if vve will be subjects, we must o-
bey our King; if vvee vwill stand,
vvee must not bee deuided: For
example, to alleadge ancient hi-
stories offorrain Princes, at least
a farre of is needles, vwhen neere
hand before our Eyes that can-
not deceiue our Iudgements;
hovv grevv the vvars in the Low
Countries: but, by the malice of
murmurers? hovv grevv the mas-
sacres in *France*? but, by the de-
uision of the Princes, and noble
houses: and hovv many broyles
haue beene betvvixt *Scotland* &
vs, vvhile vvee vvere in the State
of

A Murmur.

of deuision? Againe, how strong
are the States where they are v-
nited in the Low Countries, how
is *France* enriched by his peace?
and how are we; or at least may
bee with **G O D S** blessing
strengthened by this vnion?
Esop telleth a prettie tale to this
purpose: That a Father hauing
many sonnes often disagreeing,
and as it were at iarre one with a
nother, called them Before him,
and caused euery one to bring
vnto him, a little rod, or wand,
which taken of them, he bound
them vp altogether in one bun-
del, which made fast with a bād,
he gaue to euery one of his sons,
one after another to breake;
which they found impossible:
vwhereupon

XX

*Esops
bundle
of
sticks*

XX

A Murmur.

whereupon the Father tooke out
euerie rod, and gaue one to each
one of his sonnes to breake, which
was quicklie performed : Now
quoth the father, ye see my sonnes
of vwhat a strength is loue, vther
heartes are vnited together; for as
these vbandes, so are yee; strong
vwhen yee are knit together in the
band of brotherly loue, & vweake
and to be broken, vwhen you are
diuided one from another. Sure-
lie so it may be said of vs : If vve
be vnited, and knitte together in
the band of brotherly loue, our
strength vwill be great to vwith-
stand our enemies; but if vve fall
at variance, vwhat peace can con-
tinue betvyixt vs? nay vwhat hurt
shal vve do vnto our selues, vwhile
the

bundle
of
sticks
XXXX
XXXX

A Murmurer.

the enimie vwill be ready to in-
uade vs? It is vvritten: *O quam*
bonum et iucundū? fratres concor-
dare in vnum? Oh how blessed a
thing it is bretheren to agree in
vnitie? Are vve not all bretheren
in Christ? bretheren in respect of
our neere birth? bretheren in our
language? & is it not possible for
our liues to make vs bretheren in
loues? Let vs see, vvher is the fault,
vvhat is the cause? and vvhy it
should take place? In God: no,
hee loueth vnity: In the King:
no, hee vvould haue an Vnion:
In the Subiectes: noe, they
vvould bee obedient to their
King: In the Godlie: noe,
they vvould bee obedient to
G O D S vvill: In vvhome
then?

XXXXX

A Murmur.

then: Surely in none, except in
some priuate persons for some
priuate causes, to some priuate
endes: oh then those priuate per-
sons are not for the publique
vveale: those priuate causes for
no common good, and those
priuate ends, are for no godly
end, but hoping there are none
such: I speake to none, but vvith
all vvell, that all may be vvell: Is
not our Religion all one? and
shall vvee differ in Ceremo-
nies? and if our Lawes vvere all
one, should vve differ in the exe-
cution? our earth all as one, and
shall vvee then differ in nature?
vvhat should bee the cause? but
this, vvhile God is vvorking, and
the King is vvilling, the Deuill

A Murmur.

is stirring, and man is striving,
but, God is about the Deuil, and
a King is about his kingdome;
and while God is God, and the
King grations, though the De-
uill bee wicked, let not man bee
euillfull. A true loues knot is long
in knitting, vwhen both endes
must meere in the midst: but
once yvell put together, it is both
faire and fast: So, an vnion of
people is long a vworking, but
once fast linked in loue, vwhere
fate and neede meet in the mid-
dest of a good mind, how beau-
tiful is such a peace, vwhere the
people are so blessed? let then al
murmurers be shut out from the
sound of such a Parlee, vwhere
wisedomc may shevy her grace

F

in

A Murrer.

in the worke of such a worth for
it must bee that our King, and
theirs, is, and must be (and euer
I pray God be) alone: our Reli-
gion and theirs one: and our
lawes and theirs all one: els how
can there be loue in our liues? or
vnion in our hearts? but I hope,
that God who did create our
hearts by his will, will so worke
our hearts to his will, that wee
shall not swarue from his will: but
as hee hath made all into one
kingdome: so we shall bee all as
one people, vvith one voice prai-
sing God, vvith one heart ser-
uing one King, and vvith one
loue, embracing one another:
Many, little birdes flie together
in one flocke, many kindes of
cattell

A Murmur.

cattell feed in one field; many
kinde of sheepe lie together in
one fold; and shall two neigh-
bour borne Children, not live
together in one loue? God for-
bid: It is an old saying, and euery
true; *Concordia parua res crescunt;*
discordia maxima ditabuntur: by
Concord small things
prooue greates; by discord the
greatest doe decay: Two lit-
tle Landes haue made a greates
Kingdome; and shall one great
people bee little in loue? God
forbid: The Landes were di-
uided; and are vnited; and if the
people may bee vnited; let
them not be diuided: Division
breeds Ambition; Emulation;
frontheb: Hun Enuion: and
breeds

XXXXX

XXX

Union

A Murmur.

and faction, and what are the
fruits of these frenzies? how ma-
ny kingdomes to their great mi-
sery have tasted; but vniō breeds
loue, Charitie, & faith; of vvhich
blessings vvhich are the benefits,
vvhich kingdome may not bee
glad to taste? A King of a deu-
ided people may haue power in
his sword, but a king of vniō
may reioyce in his Scepter: a
people devided may be grievous
to themselves, but a people vni-
ted may be pleasing to God: di-
uision is the cause of destruction,
and vniō of Comfort; compare
them then together, & see vvhich
is to be accepted; diuision breeds
feare, and enuie; vniō breeds
resolution and trust: diuision
breeds

Admurder.

breeds warr and hatred, vnion
breeds peace and loue: diuision
breeds dearth, and danger, vn-
ion plentie, and safety: diuision
breeds malice and murder: vn-
ion breeds loue, and life: diuision
breeds griefe and sorrow, vnion
breeds mirth and Comfort:
Think then vpon the venom of
the one, and the vertue of the o-
ther, and if thou bee not sensible
of thine owne good, runne not
headlong vpon thine own ill: de-
sire not rather to liue in the hate-
full nature of diuision, then to
bee linked in the liuely knot of
vnion; least the God of loue that
lofferis, and thy louing King,
sho desireth it, both hate thee
for refusing it, and deny thee it
F in when

A Murther.

when thou wouldest haue it.
The Towver of Babel could not
be builded, when the languages
were diuided: *Jerusalem* went
to ruine when the Princes were
diuided, *Rome* hath beene sha-
ken since Religion hath beene
diuided: *Antwerpe* hath beene
decayed, since the States were
diuided: *France* was impou-
rished, when the Nobles were
diuided, and *England* was di-
sturbed, when *Scotland* was di-
uided: but now the Landes all
bearing one name, the Subiects
all one, vnder one King, the laws
all tending to one ende: why
should not the Nations be all
one people? Flowers growe
sweetely together, Trees beare
fruite

A Murmur.

fruite naturally together, fishes
swim friendly together, birds
sing merrily together, & beasts
feede quietly together, and is it
not then a shame for men, that
wee cannot live louingly toge-
ther: a drop of water is weake,
but many droppes of water will
drive a mill: a sparke of fire is
little, but many sparkes toge-
ther, will make a fire to con-
sume a whole Countie: a corne
of powder is little, but a great
many together will discharge a
great shot: a herring is a small fish,
but a skul of them together
will ouerthrowe a prettie ship:
a pike is a small vveapon, yet
a fende of them being toge-
ther will ouerthrowe a greate

Fiirj

Troupe:

A Murmur.

XXX Troope: and a man is a small
XXXX Creature; but where men hold
XXXX together, what monster can hurt
XXXX them? So these Lands being one
XXXX land, and the people one people:
XXXX what kingdome can annoy vs?
XXXX Ho let vs say, and if wee bee our
XXXX selues, to our selues, and in peace
XXXX among our selues, and that our
XXXX God be with vs: neither the world
XXXX nor the Deuill can hurt vs: But
XXXX if there bee a breach in a banke,
XXXX the Sea breaks in; & ouerflowes
XXXX the Land: If there be a breach in
XXXX a furnace, the fire will burst out,
XXXX and burne the whole house: If
XXXX there bee a breach in a wall, the
XXXX Bore will breake in, and spoile
XXXX the whole vineyard: If there be a
XXXX breach in a hedge, the cattel vwill
XXXX breake

Troope:

iiii

A. Marmore.

breake in and care vp the grasse
if there be a breach in a Fort, the
emie will enter and sacke the
Towne: if there bee a breach a-
mong pikes, the horsemen will
breake in, and ruine the Campe.
If there bee a breach in a consci-
ence Corruption will get in,
and kil the whole man: & if ther
be a breach of loue in the hearts
of a people, the emie will take
aduantage for the inuasion of the
kingdome. See then, and consi-
der how dangerous a thing is
diuision, and how safe an allu-
rance is vntie, and take the belt,
and leaue the worke: and so shall
none of your pales bee broken.
oh heauens, what a hell is this in
the world? that men should liue
moibluo2 so

XXX

XXXXX

XX

A Murmur.

so like Devils one one vwith a-
nother: It is written that a man
should bee as a God vnto man,
but it may bee vviten, that man
is, or at least many men are, as
Devills vnto men: vwhere there
are so many murmurers, that ther
can be fevv louers; the rich man
murmures at the poore man, that
hee should dwell nigh him: the
Vsurer murmures at the Brokers
that he geteth any thing by him:
the Tradesman murmures at his
neighbour, that he should prof-
per or thrive by him: the Lavv-
yer murmures at the Tearme that
it is so short a haruest for him:
The Marchant murmures at
the vvindes, that his Shippes
come not home to him: the
Souldiour

A Murmur.

Souldiour murmures at the pay-
maister, that hee keepes his
money from him: The Car-
rier murmures at his Taylor,
that his clothes are not fit for
him: The Minister he murmures
at the Parson, because hee hath
the greatest profit from him: and
the Parson murmures at the
parishe, that they come not to
Church to pay their duties to
him, and the parishe murmures
at the Parson, that they pay so
much, for so little paines from
him: the Tenant murmures at
his Landlorde for tacking of his
rent: the Landlord murmures at
his Tenant to see him thrive by
his husbandry. In summe there
is almost no profession or condi-
tion wherein one doth not murmur

at

at

A Murmur.

at an other, which murmuring
while it continueth in the hearts
of people, it will suffer loue to
haue no life among them: but
were the worlde purged of that
malicious humor, then would
there bee as great a heaven, as
there is now a hell in the worlde;
wyher loue should establish such
a Law, as should neuer bee bro-
ken among men: doe not two
Eyes in one head, two hands, and
two legges to one bodie make
one man; and shall not two lands
make one kingdome; nay more;
doth not one Eye the same that
the other, the one hād, the same
that the other, and shall not one
peple so nere another, as one mā
her is to another, haue one will,
one law, and one loue one with
another?

A Manner.

another. It is strange it should
be so, But I hope it will bee so
thervvile; God will haue his
will, and our good King his will
in this worke of GODS will;
every good Christian, and good
Subiect will give his good will
to Gods and our Kings will; a-
gainst which, if any shall mur-
mure, God will bee displeased
that the King is not obeyed; the
King will bee displeased, that
God is not obeyed; the Councel
will be displeased, that God and
the king are not obeyed; the court
will be agreed to see God, the
king, and Councell displeased;
and the Common wealthe will
haue a common vowe, when all
these are displeased. Look ther-

fore

fore

A Memento.

X fore betimes to this busines, de-
tract no time for this dispatch,
suppresse the power of the diuels
pride; and plant in your hearts
that grace of humilitie, that in the
life of true loue, may bring forth
fruite to Gods glorie. Breake an
Angel, and you shall haue losse
in the mettall, breake a Cup, and
you shall haue losse in the fashiō,
breake a Glasse, you shall loose
the fashion and the Mettall,
breake wedlocke, and you loose
your credit, breake the Lawe,
and loose your libertie, breake
Loue, and loose the joye of
life: But keepe your Coyne
whole, and it will goe currant,
keepe your Cup vwhole, and
you shall saue the fashion: keepe
your

A Murmur.

your Glasse whole, and you
shall saue Mettall and fashion,
keepe your wedlocke from break-
ing, and saue your credit from
cracking, keepe your Lawe from
breaking, and your loue will be
great: keepe your Loue from
breaking, and your liues will
be blessed: Diuide the head, &
the Braines vvil come out, diuide
the Body, and the heart vwill
come out, diuide the Minde, &
the vvittes vwill come out, di-
uide the Wittes, and the vvilles
come out, and diuide the Willes,
and the vvoes come out: but
keepe the head vwhole, and the
Braines vwill bee the better,
keepe the Body vwhole, the
heart vwill bee the better,
keepe

A Murmur.

keepe the minde quiet, the wits
will be the better, keepe the wits
in temper, the willes be the bet-
ter, and keepe the wils together,
the common wealth wil bee the
better. Note therefore in al cau-
ses, & al courses, diuision breeds
losse, greefe, or sorrow, and y-
nion, gain, comfort, and ioy. But
I doubt I haue onely spoken of
that which woud quickly bee
helped, if the right way were
once found: and therefore it is
rather the manner, then the mat-
ter, that the workeman cannot a-
gree vpon: but to helpe the ill
hammering of a peece of worke
so worth the framing, let mee
make a comparison betwixt a
house and a kingdome. There is

A Murmur

a greate Landlord will haue a
house builded, his will must bee
obeyed, hee giues commaund
ynto the maister workeman
that it bee speedely performed:
The maister workeman calls
his labourers, and giues order
for the worke, euery one in his
place, and according to his qua-
litie: Now when the worke is in
hand, Timber, Stone, Bricke,
Lime, and water, Iron, Glasse,
and Leade, and all is readie that
is necessarie: If either the work-
men bee vnwilling to worke, or
cannot agree vpon their worke,
there will no house bee built:
But if they fall to their busines, &
agree vpon the direction, the
same will soone vp: Euen so the
Lord God, our Sauour Iesus
Christ

G

Christ

A Murmur.

Christ, the great Landlord, and Lord of Heaven and Earth, will haue a commonwealth builded, and his will must be obeyed: for performance whereof, hee hath giuen commaundement to his seruant, and our Soueraigne Lord King *James* in this world, vnder God onely workemaister of this vnion: where if either the people be vnwilling to yeeld vnto the course or order set dovyne by the workemaister, or among themselves disagree vpon the manner of their working, whatsoever faire vyords be vsed, whatsoever good reasons be alleadged, or whatsoever shews of loue be made, there vwill bee no true league of friendship, nor peace for the ground of a Common-
wealth,

A Manner.

wealth; but let the labourers be
willing to bee directed by their
worke-maister, and every one in
his place, shew the best of his
good will; and no doubt, but
such a common-wealth will bee
built, as while God doth blesse it,
all the world shall not hurt it.
Consider therefore the inconue-
niences of diuision, and the com-
forts and commodities of vnion;
and let not selfe-will carrie you a-
way from the course of wisdom:
you see, if you will still murmur
against this so gracious an acti-
on, how many are against you:
God himselfe, who loues vnite;
the King, who would haue an y-
nion: Subjects, that loue their
King, and godly men that loue
G n God,

A Murmur.

God, for they will bee obedient
to his will; the flowers of the field
are against you, for they will
grow together; the trees, for they
will beare fruite together; the
fishe, for they will swim together;
the birdes, for they will sing to-
gether: and is it not then a shame
for men, that we cannot live and
loue together. For shame then
goe from your selues vnto God,
and goe from the Deuill vnto
man: and in the name of God a-
gree together; live vnder one
God, one King, one law, and
one loue: so shall God best bee
pleased, the King best conten-
ted, the kingdome best gover-
ned, and every wise and honest
man best satisfied: where living
in

A Murmurer.

in murmuring and malecontent,
God may be displeased, the king
disquieted, the State disturbed,
and fevv men but some vway dis-
contented: vvhat shall I say, to
conclude; but this: Is not vni-
on a kind of marriage, vvrought
by the hands of God? and per-
formed in the hearts of his peo-
ple? I say, a marriage where
hearts loyning hands, make two
bodies as one: and is not a kind
attonement, better then an vn-
kind diuorcement: let then these
two kingdomes be one, marrie
them in loue, and since our King
is the Father that giues them,
vvhile God himselfe doth vnit
them, what Subiect or Christian
can be so vngracious, as not to
giue

A Murmur.

giue his consent to them? yea let
me say vwith the minister in the
time of marriage: if any man
knowv any lawfull, or iust cause,
vvhy these two Landes, now one
kingdome, should not in marti-
age be lincked vvith such a loue,
as may make them liue vnder
one layv, and dwell together as
one people, let him now speake,
or euer hereafter hold his peace.
But if there bee any man, that
knowving no iust, nor lawfull
cause, vvill out of the malicious
humor of a vvicked spirit, hating
to see a heavenly Action vpon
earth, murmur at the blessed pro-
ceeding of so gracious a worke,
the God of peace make him for
euer hold his peace.

Amen

